

27
MARGARET of VALOIS, *Queen of Navarre*.—A GODLY MEDYTACYON OF
THE CHRISTEN SOWLE, concerning a Love towards God and hys
Chryste, compyled in Frenche by Lady Margarete, *Queen of Navarre*,
and aptly translated into English by the ryght vertuose Lady Elizabeth,
Daughter to our late Soverayne, King Henrie the VIII. *curious wood
cut, containing a full length portrait of Princess Elizabeth, kneeling
before Christ, black letter, 12mo. VERY SCARCE, (wants title) 1l 15s*

Imprinted in the yeare of our Lorde 1548 in Aprill.

Sold at Dent's sale for 8l, and at Tyssen's for 9l 10s 6d.

Of the present edition of this very rare & curious little volume (the composition of one queen, translated by another) I have not been able to trace a second copy, and have been compelled to supply the title-page by conjecture. There is, however, an earlier edition, dated 1548, which exists in the King's Library at the Brit. Mus. and also in the Malone collection at the Bodleian. A copy was ~~also~~ sold in Mr. Dent's sale for 8£, and another in Mr. Tyfser's for £9. 10. 6. It is also reprinted in Bentley's Monument of Matrons, 1582, 4to. On collating the edition of 1548, I find that it differs very materially, not only in the contents and arrangement, but in phraseology and substance, from the present. On the title-page
is



is presented an effigy of Queen Elizabeth
at her devotions. Then follows a
dedication to the Queen herself, occu-
-pying 16 pages, and signed John Bale.
Then a Preface, of about 2 Pages. Then
follows the Godly Meditation, as here,
commencing on the reverse of fol: 10, &
ending on the recto of fol: 38. Then the
texts of scripture, as here. Then the
Conclusion, extending from recto, fol: 39,
to recto, fol: 47. And then the 12th Psalm,
in verse, occupying two pages; followed
by the same wood-cut of her Majesty
as before, and closing with the imprint
which bears date, 1548.

P. H.

Margaret [d'Angoulême]

x

638 c 57

A Godly Meditation

of the inwarde lone

of the Soule,

Compyled in Frenche by the vertuous Ladie
Margaret Queene of Naverre, and was
translated into Englyshe by the most ver-
tuous Princesse Elyzabeth, Queene of
Englande, in her tender age of xii yeares.

Together with Godly Meditations or Prayers,
set forth after the order of the Alphabet of
the Queene Majesties name, and certaine
sentences of the xiith Psalm, written by
the Queenes Majestie in Latine, Frenche,
Italian, and Greek.

First printed in the yeare

1548.

BRITISH MUSEUM

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THE BRITISH MUSEUM
AND THE
MUSEUM OF
NATURAL HISTORY
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MAN



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¶ Certaine Sentences out
of the .xiiij. Psalme, writ-
ten by the Queenes Ma-
iestie, in Latine, French,
Italian and Greeke.

Latine

*Stultus dixit in corde suo : non est Deus. Illi cor-
rupti sunt, & abominabiles in sua impietate,
nullus est qui aliquid boni facit.*

Frenche

Le fol dit en son cœur, il n'y a point de
Dieu. Ils sont corrompus & abomina-
bles, en leur impietè, il n'y a nul qui face
aucun bien.

Italian

*Lo stolto disse ne'l suo cuore, Egli non vi è Dio. Essi
son corrotti & abomineuoli ne la lor' impietà: Non
vi è nessuno che faccia alcun bene.*

Greeke

*τὸν θεὸν φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς
δὲ φίλους ἀισχύνου.*



A Godly Meditation of the inwarde loue of the Soule.



Here is the Hell,
full of trauaile, paine,
mischief and tozment:
Where is y^e pit of cur-
sednesse, out of which
doth spring all despe-
ration: Is there any
hell so p^{ro}founde, that
is sufficient to punish the tenth part of my
sinnes, which in number are so many, that
the infinite swarme of them, so shadoweth
my darkened senses, that I cannot account
them, neyther yet well see them: And I so
farre am entred among them, that I haue
no power to obtaine the true knowledge of
the deepe daungers of them. I persitely seele
also, that the roote of sinne is so grafted in
me, that in my self I finde none other effect,
but all is, eyther b^{ra}unche, lease, or fruite,
that it b^{ri}ngeth forth in me. And if I looke
so: better, a b^{ra}unch therof shadoweth mine
eyes, & in my mouth doth fall when I would
speake, the bitter fruite of cursed sinne. If

Rom. 7.

W. J.

my

A Godly Meditation.

my spirit be stirred to harken, then the noyse
of hir leaues stoppeth mine eares, & fylleth
my nostrils with the smell of hir flowers.
Beholde now therfore, how in paines my
soule, a slaue, and prisoner without light, or
comfort, lyeth crying, and weeping, hauing
hir feete bounde with the chaine of concupis-
cence, and hir armes fast tied thowse euill
use. Who then hath power to helpe, or re-
medie it: not I. Neyther haue I power to
crie for succour. And as I can perceiue, there
is no helpe of hope for me, but by the speciall
grace of God, which of my selfe I cannot de-
serue, but by Christ his only sonne, whose
brightnesse giueth light to my darckenesse,
whose power examining my fault, breaketh
the baile of ignorance, and giueth mee
clære vnderstanding, what thing abideth in
me, where I am, and wherfore I labour.

Roma. 5.

Iohn. 1.

Iohn. 12.

He it is, whom I haue offended. He it is,
to whome I did obey so seldome: Wherfore
it is conuenient, that my pride be suppressed,
with weeping hart, and sorrowfull sighes.
I humbly therfore confesse, that I am much
lesse than nothing. Before my birth, myze,
after a dunghill, hauing a bodie prompt to
all euill, not willing other studie, subiect to
care,

A Godly Meditation.

care, sorrowe, and paine, short of lyfe, the ende vncertaine, and vnder sinne by Adam solde, and by the lawe condemned. For of my selfe I neuer had yet the power to obserue one only commaundement of God, the force of sinne was such in mee, and therefore is my sinne no whit the lesse to be hidden, and the more I cloked; and dissembled my sinne outwardly, & more it increased within my hart. For what God would, that could I not will, and what he would not, I ofte times desired to performe, which thing doth constrain me by importable sorrow, in this werie, and raging lyfe, to wishe the ende of this miserable body, thorough a desired death.

Who shall he then be, that shall deliuer, or recouer any good for mee? Alas, it can be no mortall man. For his power & strength is not such, as can deliuer mee. Who then? The onely grace of the almightie God, who neuer is slack to helpe the penitent wyth his mercye. What a maister is that, which without deseruing, will shew his mercye on sinners? I serued him slothfully, and without ceasing offended him euery daye, yet is he not slack in helping mee.

He doth see the euill, that I haue, what, &

B.ij.

how

Iob. 14.

Roma. 7.

A Godly Meditation.

Psal. 37.

how much it is, and that I of my selfe can doe nothing, that is good, but with hart and body so inclined I am to the contrarie, that I feele no strength in mee, onlesse it be to do euill. Yet doth he not farrie, till I humblye praye him, or that seeing my hell, and damnation I doe crie vpon him. But his spirite whozling in my hart, greater than I can declare, asketh for mee a gift, whereof the vertue is vnknowne to my little power.

And this y same vnknowne gift, or whozling in my hart, doth bring me a new desire, shewing the good, y I haue lost by my sinne, and giuen me againe through his grace, and bountie, that which hath ouercome al sinne.

O my Lord, what grace, and goodnesse is this, which doth put oute so many sinnes: How may I see, that y art full of all Godly loue, to make mee of a sinner, thy seruant, & childe. Alas my God, I did not seeke thee, but fled and ran a waye from thee, and here beneath, thou camest downe to mee, whych am nothing, but a worme of the earth all naked. What doe I saye: A worme: Naye worse than a worme, full of pride, deceit, malice, and treason. The promise, which my friendes made, whe I was baptised, is such, that

A Godly Meditation.

that I alwayes through faith in thy passion *Collo. 3.*
should feele the mortificatiō of my flesh, and
dwell alwayes with thee in the crosse, where
thou wast fast nayled, as I beleue, & yēlde
death dead, as I also should yēlde all sinne.

This haue I oftentimes vntied, taken
downe, and set at large, I haue broken, de-
nyed, and falsified my promise, and through
pride, I haue lysted bp my will in such ma-
ner, that through sloth, my dutie towarde
thee was forgotten, and, that much more is,
as well the profite, or value, which I had of *Matth. 16.*
thee in the day of my baptisme, as also thy
sauiug loue, & promises following, I haue
all alike neglected. What shall I say more:
Albeit that oftentimes thou perceyuing me
wretched, and vnhappye, hast giuen me so
many warnings in faith, & in sacraments,
admonishing mee by preachings, and com-
forting mee by the receyuing of thy blessed
body, & sacred bloud, promising by the same,
Iohn. 6.
to put me in the number of them, that now
are adorned with perfite innocencie: yet
Matth. 26.
haue I all these high benefites, throwne in,
to forgetfulnesse.

Oftentimes, O Lorde, haue I with thee
broken couenant. And partlye for that my
W.ij. poore

A Godly Meditation.

Jeremi. 7. poore soule, was to much fed with the euill
bread, o2 damnable doctrine of hypocrites. I
despised such succour, and gaostly Whisick in
Gods worde, as would haue helped mee, if
I had bene wylling to looke for it: yet knew
I at that time no teacher conuenient. For
there is, neyther man, saint, no2 angell,
that can without thy spirite, chaunge the
hart of a sinner. Alas, good Iesus, thou be-
holding my blindnesse, & that at my neede,
I could haue no succour of men, diddest o-
Psal. 118. pen the way of my saluation. O how great
is thy goodnesse, and howe inestimable the
sweetenesse, which thou hast shewed therein:
Is there any father so naturall to y^e daugh-
ter, o2 brother to the sister, which woulde
ouer haue done, as thou hast done: For thou
camest downe into hell to succour my soule,
where against thy will shee was, intending
to haue perished, bicause she did not loue.

1. Iohn. 3. Alas, swæte Lorde, thou hast loued hir,
yea euē to the verie outshedding of thy most
pzeious bloude. O charitie feruent and
incomparable. Nothing slacke art thou in
loue, that so louedst euery sinner, yea, and
also thine enimies, not onely in forgiving
their offences, but also in giuing thy selfe
for

A Godly Meditation.

foz their saluation, libertie, and deliuerance,
to the death, crosse, trauaile, paine, and suf-
ferance. When I cast in minde, what
should be the occasion, of thy loue towarde
mee, I can see nothing else but a loue woon-
derfull, which moueth thee to giue me, that
I cannot deserue. Then as farre forth, as I
can see, I ought to giue no thankses for my
saluation, but onely to thee my Lorde Iesu,
to whome I owe the prayse thereof, as to
him, which is my sauiour, and creator.
What a thing is it, that thou hast done so
much for me? Thou art not onely contented
to haue forgiven mee my sinnes, but also
hast giuen vnto me the right fortunate gift
of grace.

For it should suffice me, I coming out
of such a daunger, to be like a straunger b-
sed. But thou doest handle my soule, if I
durst so saye it, as a mother, daughter,
sister, and wyfe: Notwithstanding, my
Lorde, I am the trespassor, which am not
worthy to come nere the doore of thy right
high place, to aske breade where thy dwel-
ling is. What grace is this, that so so-
dainely thou vouchsafest to drawe my soule
into such highnesse, that she feeleth hir selfe

Iohn. 3.

Ephe. 3.

Rom. 8.

W. iij.

ruler

A Godly Meditation.

Math. 12. ruler of my body. She poore, ignozant, and lame, doth finde hir selfe with the rich, wise, and strong, bicause thou hast written in hir hart, the roote of thy spirite, and holy worde, giuing hir true fayth to receyue it, which thing made hir to conceiue thy sonne, in be-
leuing him to be man, God, sauiour, and also the true forgiuer of sinnes. Therefore doest thou assure hir, that she is mother to thy sonne, of whome thou art the only fa-
ther.

Philip. 2. And furthermore, O my father, here is a great loue of thy well doing, that thy holy sonne hath taken on him the body of a man, and hath mingled himselfe with our ashes, which thing we may not vnderstand, without a most true fayth. It hath pleased thee also, to put him so neere vs, that he did
Gene. 1. ioyne himselfe to our fleshe, and I seeing him to be called man, am bolde to call him brother. Now sith my soule may say of hir selfe, that shee is the sister of God, ought she not to haue hir selfe assured in him: Yes truly. For thou dost declare with great loue, that hir creation was only of thy good wyll, which it pleaseth thee alwayes to haue to-
wardes hir, giuing assuraunce that before
hir

A Godly Meditation.

hir first daye, or time of being, prouided for
hir, thou thoughe loue hast made hir, as
thou of power alone canst well doe it, and
also didst put hir within this bodie, not for
to slacke with slouth, but that both of them
shoulde haue none other exercise, but onely
to thinke how to doe some seruice vnto thee.

¶ When this truth maketh hir to feelee that
there is in thee true paternitie. ¶ What ho-
nor, what sweetenesse, and what glory hath
the soule, which doth alwayes remember,
that shee is thy daughter, and that in calling
thee father, she doth thy commaundement.

¶ What is there more? Is that all? No, it doth
please thee to giue hir another name, to call
hir thy wife, and that shee againe doe call
thee husbando, declaring thereby how thou
hast freely manifested the mariage of hir.
By baptisme hast thou made a promise to
giue hir thy goods, and riches, and to take on
thee hir sinnes. For she hath nothing by he-
ritage but sinne of hir first father Adam. All
hir treasures, y she hath of nature, are no-
thing else but sinnes, which thou hast tied
vpon thy Crosse, and payde all hir dettes
with thy goodes and landes.

¶ Thou hast made hir so rich, and with so
great

Collo. 2.

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Roma. 5. great a sorow endued hir, that she knowing hir selfe to be thy wedded wyfe, doth beleue to be quit of all that she oweth, esteeming verie little that she hath here beneth. Shee forsaketh hir olde father, and all the goodes that he giueth hir, for hir husbandes sake. For surely, O my God, it hurteth my soule, to be fed with such good, and agayne, releued in leauing y^e pleasure of this world, for that which is eternall, and where peace is without warre. Father, alas what ought I to thinke: Shall my spirite be so bolde as to take vpon him to cal thee father: Yea, and also our father. For so hast thou taught in y^e Paternoster. But to call me daughter, hast thou so sayde: I praye thee tell me. Alas, yea Lorde, when with great sweetenesse, thou saydest: Daughter, lend me thy hart, and againe thou saidest: Daughter thy faith hath saued thee.

2. Iohn. 5.

Luke. 11.

Prou. 13.

Math. 9.

O my soule, in stead of lending, my lorde is readie to giue himselfe wholly vnto thee. Receiue him then, and doe not permit, that any creature put him from thee, so that for euer with faithfull stedfastnesse, he maye loue thee with a daughterly loue. Now my Lorde, if thou bee my father, may I thinke,

that

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that I may be thy mother: In deede I can not well perceiue howe I shoulde conceiue thee, that createst mee. But in this matter thou didst satisfie my doubt, when in preaching, and in stretching forth thy hands, didst say, Whose that shall doe the will of my father, they are my brethren, my sister, and my mother. I beleue than, that hearing, and reading the words which thou hast taught, and vttered by thy holy prophets & apostles, the same also, which thou to we thy true preachers thou doest daylie declare vnto men, in beleuing it, & stedfastly desiring to fulfill the same, I conceiue thee, and beare thee by loue.

*Math.
Luke.8.*

Therefore without any feare, I will take vpon mee, the name of a mother. What, mother of God? O sweete virgin Marie, I beseeche thee, be not angrie, that I take vp such a title. I doe neither steale, nor vsurpe any thing vpon thy priuiledge. For thou only aboue al womē, receiuedst of him so great honoz, that no man can in himselfe comprehend, howe he hath bene wylling, to take in thee our fleshe. For thou art the Mother, and perfitte virgin, before, and after, and in his holy birth. In thy blessed wombe thou didst beare him, and nourishe hym.

Math. 1.

Thou

A Godly Meditation.

Luke. 1.

Thou didst follow him in his tribulations, and also in his teachings. Nowe briefly to conclude, thou hast with God founde such grace, as the enemie thoroꝝ malice, and de- cepte had caused Adam, and his posteritie to lose. By Eve, and him we haue lost it, and by thy sonne it hath bene yelded vnto vs againe.

1. Cor. 15.

Therefore hast thou bene righteouslye called full of grace, as one, to whome the lord hath shewed abundant fauour. With- than, that he, which is y best among them, that be good, and also the spring of all good- nesse, and power, hath created in thee, so pure innocencie, that he in thee, of all other the example of vertue, hath builded his dwel- ling, and temple: he thoroꝝ we loue did con- firme himselfe with thee, and thou thoroꝝ grace art confirmed in him. Therefore no man can giue thee greater prayse, than God himself hath giuen thee. For there is no such praise, as is the same which commeth from G O D. Thou also hast had so firme, and constaunt a fayth, that thou, by the holye Ghoste, wast filled with all godlynesse. I will not take vpon me therefore, to giue to thee, greater prayse, than the honour, which

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which thy sonne, and soueraigne lord hath giuen thee, & as thou art his corporall mother, so art thou thowse fayth his spirituall mother. And I following thy faith with all humbleness, am his spirituall mother also.

Alas, my God, the brotherlynesse, that thou hast towards me, thow thy humbleness in calling me sister, is great. For thou hast broken the kindred of myne old father, *Rom. 8.* calling me daughter by adoptiō. Seing then

that we haue both one father, I will not feare to call thee my brother. For thou hast so reported it by the wyse Salomon in his Canticle, saying: My sister and spouse, thou *Canticle. 4.*

hast wounded my hart, with y sweete looke of one of thine eyes. &c. Alas, my brother, I wishe for nothing else, but that in wounding thee, I might finde my selfe wounded with thy loue, to that would I giue ouer my selfe. And likewise, thou dost call mee wyfe, speaking to me these amorous wordes: Arise my deare dōue, and come hitherwarde my delectable spouse. Wherefore I may say with louing fayth, thou art mine, & I am thine, because thou hast called me thy loue, and faire spouse. If it be so, such

Canticle. 2.
hast

A Godly Meditation.

hast thou made mee. Alas doth it please thee
to giue me such names? Truly they are a-
ble to breake the hart, and cause it to burne
thoſe we loue vnſpeakable, when it think-
eth vpon the honoꝛ, that thou doest vnto the
ſoule, which is muche greater, than it hath
deſerued. A mother, a mother? Alas, but
of what childe is it? My God, my Sonne?
O Ieſus, what ſpeache is this? Mother,
Daughter, Siſter, and Brother. O happie
kindred. O what ſweeteneſſe doth procede
out of that paternity? But what daughterly
and reuerent feare ought I to haue towards
him, my father, yea, and my Creator, my
protector, and ſaujour, to be my brother?
Alas, here is a great loue. I will therefore
ſaye with Salomon. Now can my hart no
longer refraine, but breake in ſunder, to
make room for the ſame ſo ſweete a brother,
ſo that none other name be written in the
ſame, but onely the name of my brother
Ieſus, the ſonne of God.

Canti. 8.

Actes. 4. None other creature will I giue place
to, for all the ſcurging, and beating, that
can be done vnto mee. Keepe my hart then,
my deare brother, & loue, and let not thine
enemie enter into it. O my ſweete father,
my

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my childe, my brother, and spouse, with
handes ioyned humblye vpon my knees, I
yeelde thee thankes, and praises, that it plea-
seth thee to turne thy face towarde me, con-
uerting my hart, and couering me with such
grace, that thou doest see no more my euils,
and sinnes. So well hast thou hidden them, *Ezechi. 33.*
that it seemeth, that thou hast put them in
forgetfulnessse, yea, and also they seeme to be
forgotten of mee, which haue done and
committed them. For faith, & loue so work-
ing in me, causeth me to forget them, who-
ly putting my trust in thee alone.

Then my father in whom lieth vnfeyned
loue, whereof can I haue feare in my hart?
I confesse that I haue done all the euil, that
one creature can doe, and that of my selfe I *Psal. 31.*
am naught. Also I haue offended thee, as
did the prodigall child, following the foolish *Luke. 15.*
trade of the fleshe, wherewith I haue prodi-
gally spent the substance & aboundaunce of
goods, which thou here hast given me to vse
to thy glorie. And for my mispending of them,
pouertie hath taken me, and hath withered
me away, euen as haye, and yeelded my spi-
rite dead for hungar, compelling me to eate
the reliefe of swine, but in suche meates I

found

A Godly Meditation.

found very little sauoz. Then I seeing my life to be so miserable, I did returne to thee my father againe, saying: Alas deare father, I haue sinned against Heauen, and before thee. I am therefore no more worthe to be called thy child. But O bountifull and mercifull father, do thou no worse to me, than to one of thy houtholde seruants. Alas, deare father, what loue, and zeale is this, that thou wouldest not tarie my comming & prayer, but speedily stretching forth thy handes, receyuedst me, when I did thinke thou wouldest not looke on mee, and so receyuing me, in stead to haue punished, thou didst assure me of my saluation. Where is he then, that shall punish me, when my father shall denie him my sinne? There is no iudge that can condemne me, vnlesse God himselte wil damne me. The want of goodnesse I feare not. For I haue my God for my father. My enemy shall do me no harme. For my father will take all his strength awaye from him. If I owe any thing, he shall paye it for me. If I haue deserued death, he, as a king, shal pardon me, and deliuer me from prison and death.

But here is the worst. What maner of mother

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mother haue I bene : For after that, I by
faith, had receiued y name of a true mother,
I became very rude vnto thee, my sonne, be-
cause that after I had cōceined, and brought
thee forth, I left reason, and being subiect to *Rom. 7.*
my will, not taking hēde vnto thee, I fell a
sleepe, and gaue place to my great enimie,
the which in the night of ignorance, I being
a slepe, did steale thee from me craftily, and
in thy place she did put hir child, which was
deade, and so did I lēse thee, which was a
sorrowfull remoꝛse for me. Thus did I lose
thee, my sonne, by mine owne faulte, be-
cause I tooke no hēde to kēpe thee. Sensu-
alitie my neighbour, I being in my beastly
sleepe, did steale thee from me, and gaue to
me hir childe, which had no life in him, na- *3. Roma. 3.*
med sinne, whom I said, I would not haue,
but vtterly did forsake him.

She affirmed, that he was mine owne.
But I knew him to be hers. For as soon as
I came to the light of grace, which thou
haddest giuen me, then I knew my gloꝛy
to be chaunged, when I saw the dead childe
not to be mine. For the same, which was a
liue, whome she had taken away, was my
childe, so apparant was the chaunge be-

C. j.

twēne

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3. Roma. 3.

twaine Iesus and sinne. But now here is a
straunge thing. This olde woman causeth
me to keepe this dead childe, whome she re-
porteth to be mine, and so will she main-
taine. O Salomon, thou true, and wyse
iudge, thou hast heard this lamentable pro-
cesse, and ordeyned to content the parties,
that the childe shoulde be deuided in two
partes. The false woman agreeth it shoulde
be so. But I remembryng him to be myne
owne sonne, which was alieue, was rather
content to léese him, than to see his body par-
ted in twaine. For true, and perfite loue is
neuer content with the one halfe of that it
loueth. Rather I had therfore to wepe for
the whole, than to recouer the one halfe
without lyfe. Alas noble Salomon, giue to
hir y childe which is alieue, for better it is for
me to die, than to see my sonne deuided. But
my Lorde, thou didst better looke to it, than
I. For thou seing the anguishe, that I did
suffer, and howe I rather did forsake my
right, than to beholde such cruelnesse, thou
saydest, this is the true mother, and so cau-
sed them to giue me my childe againe, for
whom before my hart was sorowfull.

O sweete Iesus, thus hast thou proued
me,

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me, how much I loued thee, yea and when
by sinne I had lost thee, yet diddest thou re-
turne vnto me. Alas, how gently doest thou
boushase to come againe to hir, which be-
ing let by sinne, coulde not keepe thee my
swæte childe, my swæte sonne, my helper,
my nourisher, of whome I am an hum-
ble creature. Doe not permit, that euer I
doe leaue thee againe. For I doe repent the
time past. *Gene. 6.*

Nowe come sensualitye with thy rable
mēt of sinnes. Thou hast no power to make
me to receiue thy dead childe. For my sonne
is strong, & will defend me, he shall not per-
mit, y thou take him any moze awayne from
me. His strēgth is greater, than any others.
Wherefore may I sleepe, and take rest neare
him. For all things well considered, he shall
keepe me frō thine assaults. O swæte rest of
the mother, & the sonne together, my swæte
child, my God, only vnto thee be honoꝝ, and
praise, for that euery creature may sē, howe
it hath pleased thee, to call me lesse than no-
thing, a mother. And the moze it is straūge,
and hard to be done, y moze ought thy good-
nesse to haue praise for it. And further, thou
hast retained me for thy sister, wherefore I
C. ii. acknowledge *Psal. 116.*

A Godly Meditation.

acknowledge my selfe more bounde, than
to any other creature.

Num. 13.

How I am sister vnto thee, but so naughtie
a sister, that better it were for me, that
I were without the name, than I to forget
the name of adoption in so noble a kindred,
and also thy good and brotherly behauior to-
wards me. I with pride did rise against thee
not remēbring my faults, but going astray
from thee, did agree with Aaron my brother,
being in will to giue iudgement against
thy workes, and following the example of
Miriam, priuily I grudged against thee,
which thing caused me to haue remorse in
my conscience. Alas right bountifull brother
and true Moses, which doest all with good-
nesse, and iustice, I haue esteemed thy workes
to be euen sinne, being so bolde to speake e-
uen rashly, saying: Wherefore hast thou ma-
ried a straunge woman? Thou giuest vs
a law, and punishment, if we doe not fulfill
it, and then thou wouldest not be bound to
it, forbidding vs the thing, which thou thy
selfe doest.

Deute. 8.

Eph. 32.

For thou forbiddest vs to kill any man,
and thou doest kill, and sparest none, of three
thousande, which thou commaundest to be
slaine.

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aine. Further, God gaue vs in commaundement by thee, that we shoulde not marrie the daughter of a straunger, yet thou tookest thy wife from among them. Alas my deare brother Moses, with a great many of these wordes, which I know to be foolishhe, wyth Aaron, and Miriam, which is mine owne wit, I imbrayded thee, whereof I repent. *Exo. 34.*

For the liuely voyce of God, rebukinglye tooke me vp, befoze I went out of the place. What wouldest thou then of my sinne? Thou wouldest not haue me punished, but rather wouldest my saluation, and health, in asking for me this great benefite, that it might please God to mitigate hys iudgement, the which thing thou couldest not obtaine. Wherefoze, I became a lazar, so that all, that looked on me, myght well saye, I had not bene wise, & for my vncleanesse, and leprosie, I was put out from the tentes, and tabernacles, fro among the people, bicause y sick should not infect such, as were whole. Oh what soule can haue a greater punishment, than to be banished out of y company of them, which are holy in God: But what didst thou, my swete loue, & brother, seeing my repentance? Thou prouidedst, that my *Numc. 12.*
C. iij. penance

A Godly Meditation.

1. Iohn. 2. penance was soone at an ende, and with true loue madeſt meanes for mee, whereupon I returned to thee. O what brother woulde, in ſtead to puniſh his fooliſh ſiſter, ſo naturally cleaue vnto hir? For iniurie, grudge, and great offence, by hir committing, thou givest hir grace, and loue in recompence. Alas my brother, howe exceeding is this thy loue? Much more is it, than brotherhead is bounde to giue, to ſo poore, and wretched a woman as I am. I haue done thee euill, and thou givest mee good for it. I am thine, and thou sayest, thou art mine. Euen ſo I am, and euer wil. I feare no more the great fooliſhneſſe of Aaron, and Miriam, for no man may ſeperate me from thee, and now that we are together, as brother and ſiſter, I care little for all other. For thy lande is mine enheritance.

Philip. 2. Let vs then keepe, if it pleaſe thee, but one houſholde, ſith it hath pleaſed thee to humble thy ſelfe ſo muche, as to ioyne thy hart with mine in making thy ſelfe a liuely man. I doe right hartily thanke thee, and to thanke thee, as I ought, lyeth not in my power. Take my meaning then I praye thee, and excuſe my ignorance, ſeing I am
of

A Godly Meditation.

of so great kindred, as to be thy sister. O my God, I haue good cause to loue, to praise, and to serue thee vnfeignedly, & not to feare, nor to desire any thing, saue thee only. keepe me wel then, I humbly pray thee. For I wil aske none other brother nor friend to helpe me. If any father haue had any pittie vpon his childe, if any mother haue taken any care for hir sonne, if any brother haue hid y sinne of his sister, it is thou. I neuer saw, or else it was kept wondrous secrete, that euer *Hest. 14.* husbände would thowoly forgiue his wife, after she had him once offended, and did returne vnto him.

There haue bene many of them, which for to aduenge their wrongs, haue caused the Iudges to put them to death. Other be- *Nero.* holding their sinnes, did not spare their owne handes to kill them. Other also seing their faultes to appære, did send them home againe to their owne friends. And some perceiving their euill dispositions, haue shut them vp in prison. Now briefly to conclude vpon their diuers complexions, the ende of their pretence is punishment, and the least harme, that euer I could perceiue in punishing them, is this, that they would neuer see
C. iij. them

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them againe. But I doe wishe, that all of this minde should rather help to turne them, than to forsake them. And therfore, my God, I can finde no man to be compared vnto thee. For of loue thou art thy perfite example. Now therfore, I confesse with lowly hart, that I haue broken to thee my oth, & promise.

Iohn. 15.

Alas, thou hadst chosen me for thy wife, and didst set mee by in great state, and honor. For what greater honor may one haue, than to be in the place of thy wife, which sweetely taketh hir rest so nere to thee, and not onely in suretie of soule and bodie, but also of all thy goodes quene, mistresse, and ladie. Oh what great fauor is it, that I, so vile a creature, am so ennoblised by thee, to so honorable an husband. Now to speake it brievely, I haue more by the possessing of thee, than any man mortall can desire. Yet when I remember my vnworthye deserving, my hart doth sob, and sigh, mine eies let fall abundance of teares, my mouth can not make to many exclamations. For there is neither new, nor auncient writings, that can shewe so pittifull a case, as the same is, which I will tell now. Shall, or dare I tell it: Maye I prouounce it without shame:
yea.

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yea. For my confusion is it, not to shew the great loue of my husbande, and for his worship, to declare my fault.

O my sauiour, which was crucified on the crosse for my sinnes. This deede of thine is not such, as a father to leaue his sonne, or as a childe to offende his mother, or as a sister to chide, & grudge. But alas, my fault is such, & farre more greater. For the more familiaritie I haue with thee, and the more benefites I receiue of thee, the greater is mine offence, when I with thee dissemble, speciall ye that I shoulde so doe, which am called thy spouse, and loued of thee, as thy soule. Shall I now tell the truth? O my spouse, I haue left thee, forgotten thee, and am run away from thee. I did leaue thee, for to go at my vaine pleasure. I forsooke thee, & chose me another. Yea I refused thee, the wellspring of all goodnesse, and faithfull promise. I did leaue thee. But whither went I? Into a place, where nothing was but cursednesse.

Esay. 5.

Iob. 10.

I haue left thee my trustie friend, and louier, worthy to be beloued aboue all others, I haue put thee aside, O wellspring of all helthsomnesse, by mine owne wretched will.

Yea,

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Hebr. 12.

Yea, I haue forsaken thee, full of beautie, godnesse, wisdome, and power, and sought to withdraue me from thy loue. I haue accepted thy great enemies, that is, the deuill, the world, and the flesh, against whome for my sake thou foughdest so sore on the crosse, to set me at libertie, which was by them of long time a prisoner, & slaue, and so bound, that no man could cause me to humble myself. And as for the loue, and charitie, that I shoulde haue had towarde thee, they did quench it, so that the name of Iesus my dere husbande, whiche before I had founde so sweete, was to me tedious, and hatefull, so that oftentimes I did test at it, & whē I haue hearde the Gospell preached or taught, the word, which I haue heard, hath not taried with me, but as a fether doth in the winde.

I went neuer yet to heare thy word preached, but for maner only, which was a work of hypocrisie. I was also annoyed, when I hearde speake of thee, because I was more willing to go at my pleasure. Now briefly to conclude, all that thou didst forbid me, I fulfilled, and all that thou commaundest me to do, I did eschew, and this was the cause, why I loued not thee. But yet Lord, for all that

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that I did this hate thee, and forsake thee,
ranne awaye from thee, and betrayed thee,
should I giue thy place to any other: O hast
thou suffered, that I shoulde be mocked, ey-
ther yet beaten, or killed: Hast thou put me
in darke prison, or banished me for ever, set-
ting naught by me: Hast thou taken awaye
thy gifts, and precious iewels againe from
me, to punish me for my vnfaithfull fruits?
Haue I lost my ioynter, which thou promi-
sedst me, tho: so mine offence done against
thee, and I accused by thee, afore the eter-
nall father, for a naughty woman: Hast
thou forbidden me thy presence, as I haue
deserued, and that I should neuer appere in
thine house:

O most true husbände, pure, and perfite
friend, the most louing, among all louers.
Alas thou hast done otherwise by me. For
thou hast diligently sought for me, when I
was going into the most deepe place of hell,
where all euilles are done. When I was
fardest from thee both in hart and mynde,
and directye out of the waye, than diddest
thou louingly call me back, saying, my deare
daughter harken, and see, and bowe thine
eare towarde me. Forget that straunge na-
tion

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tion with whome thou hast runne astraye,
and also the house of thine olde father, where
thou hast dwelt so long, and then shall the
king of all faithfulness desire thy beautie.
But when thou lord sawest, that thy swete,
and gracious calling, did not profite mee:
Math. 11. then beganst thou to cry to me with a lowde
voyce, saying. Come vnto me all you which
are liberily laden with labour. For I am he,
that shall plenteously refresh you, & feede
you with the bread of life.

Alas, swete Lorde, vnto all these swæte
wordes woulde I not hearken, but rather
doubted, whether it were thou, that so spake
vnto me, or else a fabulous writing, that so
sayde. I was so foolyshe, that without loue,
I red thy worde. I considered not the com-
Esay. 5. parison of y^e vineyard, which brought forth
thornes, and briers in stead of good fruit, and
that it signified me, that so had done. I knew
also, that when thou didst call the barren
wyfe, saying, returne Sulamite, that thou
Canti. 6. diddest speake it, that I shoulde forsake my
sinne: yet for al these wordes did I, as though
I had vnderstand neuer a whit. But when
I had perused the Prophet Ieremie, I con-
fesse, that I had in the reading thereof, feare
in

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in my hart, and bashfulnesse in my face. I
will tell it, yea with teares in my eyes, & all
Lorde, for thy honour, and to suppress my
pride. Thou hast saide by that holy Prophet: *Jeremi. 3.*
If a woman hath offended hir husband, and
is so left of him, for going astray with other,
namely, if he thereupon refuseth hir, is shee
not to be esteemed polluted, and of no value?

The lawe doth consent to put hir in the
handes of iustice, or to dye hir away, and
so neuer to take hir againe. Thou hast made
a separation betwene thy bed, & mine, sayth
he vnto me, and placed forein louers in my
chamber, committing with them fornication.
Yet for all this, thou mayest returne to mee *Ezechi. 16.*
again. For I will not alwayes be angrie
against thee. Lift vp therefore thine eyes,
and looke about thee on euerie side, and then
shalt thou well see, into what place thy sinne
hath led thee, and how filthilye thou liest in
the earth. O poore soule, looke where thy
sinne hath put thee, euen vpon the highe
wayes, where thou didst wait, and carrie to
beguile them, that came by, euen as a thiefe
doth, which is hidden in the wilderness.
Therefore thou in fulfilling thy wicked plea- *Jeremi. 2.*
sure, hast with fornication infected all the
earth,

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earth, which was about thee. Thine eyes, thy forehead, and thy face, haue lost all their good manner. For they were such as an harlots bath, and yet thou haddest no shame of thy sinne.

Iob. 10.

And the surplus that Ieremie sayth, constraineth me to know my wretched life, and to wishe with sorrowfull sighes the houre, the month, the day, the yeare, and time that my lyfe might haue an ende, yelding my selfe condemned, and worthe to be for euer in y euerlasting fire. The same feare, which proceedeth of thee, and not of my selfe, putteth me rather in hope, than in dispaire, as often as I doe remember my sinne. For as sone as thou knowest my will, bowing vnder thine obedience, then putting in me a liuely faith, thou didst vse great clemencie, so that after I knewe thee to be that same lord, mayster, and king, whome I ought to haue feared: then founde I my feare not quenched, but mixed with loue, beleauing that y art so gracious, gentle, and swæte, and so pittifull an husband, that I, which should rather haue hid me, than to haue shewed my selfe, was not then in feare to go forth, and to looke for thee, and so seeking I found thee.

But

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But what didst thou then, didst thou refuse mee? No lord, but rather hast excused mee. Hast thou turned thy face from mee? No. For thine eie so sweetely penetrated my hart, y^e it wounding it almost to the death, did giue to me remorse of my sinnes. Thou *Canti. 14.* hast not put me backe with thy hande, but with both thine armes, and with a sweete, and manly hart, thou didst meete with mee, by the waye, and not once reprouing my faultes, embzasedst me. I could not see in beholding thy countinaunce, that euer thou didst once perceiue myne offences. Wherefore thou hast done so much for me, as though I had neuer brokē promise with thee. For thou didst hide my fault from euerie bodey, in giuing me againe the part of thy bed, and also in shewing, that the multitude of my sinnes are so hidde, and overcome by thy great victorie, that thou wilt neuer remember them more: so that now thou seest nothing in mee, but the graces, giftes, and vertues, which it hath pleased thy free goodnesse to giue me.

O charitie most precious, I doe see well that thy goodnesse, doth consume my lewdenesse, and maketh me a new godly, and ioyfull

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full creature. The euil, that was mine, thou hast destroyed, and made me so perfite a creature, that all the good a husbände can doe to his wyfe, thou hast done it to me, in giuing me a faithfull hope in thy promises. Nowe haue I thoroꝝ thy good grace, recovered the place of thy wyfe. O happie, & desired place, gracious bed; thou right honorable seate of peace, rest from all warre, highe sleepe of honoꝝ, seperate from the earth, dost thou receiue this vnwoꝝthy creature, giuing hir the scepter, and crowne of thy empire, and glorious realme? who did euer heare of such a stoꝝie: as to raise vp one so high, which of hir selfe was nothing, and maketh of great valure, which of it selfe was naught.

Iohn. 3.

Alas what is this? For I casting mine eyes on high, do see thy goodnesse, thy vnknowne grace, and thy loue so incomprehensible, that my sight is wonderfull in beholding thee. But I looking downelwarde, might see what I am, and what I was willing to be. Alas, I doe see in it, the lewennesse, darcknesse, and extreeme dꝝpenesse of my euills, my death, which by hūblennesse closeth mine eie: the admirable goodnesse of thee, and the vnspeakable euil, which is in me. Thy right highnesse

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highnesse, and pure maiestie, my right fra^{Sap.14.}
gell, and mortall nature. Thy giftes, goods,
and beatitude, my malice, & great unkind-
nesse. O how good art thou vnto me, & how
unkinde haue I bene vnto thee? This that
thou wilt, and this that I pursue, which
things considered, causeth me to maruaile,
how it pleaseth thee to ioyne thy selfe to me,
seeing there is no comparison betwene vs
both. Thou art my GOD, and I am thy
worke, thou my Creator, and I thy crea-
ture. Now to speake briefly, though I can-
not define, what it is to be of thee, yet know
I my selfe to be the least thing, that may bee
compared vnto thee. O most happie loue,
thou madest this agreement, when thou did-
dest ioyne lyfe, and death together, but the
vnion hath made aliuie death, lyfe dying,
and lyfe without ende, haue made our death
a lyfe. Death hath giuen vnto lyfe a quick-
ning, that though death I being dead, may
receiue lyfe, & by death. I am ratiſhed with
him, which is aliuie. I liue in him, otherwise
of my selfe, I am dead. And as concerning
bodylie death, to me is nothing, but a com-
ming out of prison. Death is to me lyfe. For
though death, I am aliuie. And as this mor-

D.J.

tall

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tall lyfe filleth me full of care, and sorowe,
so death yeldeth me content.

Apo. 14.

What a godly thing it is to die, that the
soule maye liue: For in deliuering hir from
this mortall death, she is deliuered from the
death miserable, and matched with hir most
mightie loue. Is not then the soule blame-
lesse, which faine would die, to haue lyfe?
Yes truely, and ought to call death hir wel-
beloued friend. O swete death, pleasaunt
sorowe, mightie king, deliuering from all

Rom. 8.

wickednesse. O lord, those which trust in
thee, and in thy death, are mortified by the
hope they haue in thy passion. Thus with a
swete sleepe dost thou put them out of that
death, which causeth many to lament. O
howe happie is the same sleepe vnto him,
which when he awaketh, doth finde thorow
thy death, life euerlasting. For death is none
other thing to a chrissten man, but a libertie
or deliuerance from his mortall bande. And
the death, which is fearefull to the wicked,
is pleasant, and acceptable to them, that are
good, because that death thorow death is de-
stroyed. Therefore my God, if I were right-
ly taught, I should call death lyfe, the ende
of laboꝝ, and beginning of euerlasting ioy.

Rom. 7.

For

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For I know that long life doth let me from
the sight of thee. O death come and doe thine
office on me, that I maye see my spouse, or *Psal. 33.*
else swete loue, transforme me in thee, and
then shall I the better tarie the comming
of death. O swete Lorde, let me die, that I
may liue with thee. For there is none other
that can deliuer me, but thou onely. O my
sauour, thouow sayth I am planted, and *Iohn. 15.*
loyned with thee. O what vnion is this,
sith that thouow sayth I am assured to thee,
and may call thee father, brother, sonne, and
husbande.

O my father, what paternitie: O my
brother what fraternitie, O my childe, what
delectation: O my spouse, what coniunctio
is this: A father full of humilitie, a brother,
hauing our similitude, a sonne engendred *Apo. 12.*
thouow sayth, and loue, a husband louing, &
relieving in al extremitie. But whom doest
thou loue: Alas, it is she, whom thou hast
withdralone from the snare, wherein thou
rowe malice she was bounde, and hast put
hir in place, name, and office of a daughter,
sister, mother, & wife. O my sauour, it is a
great sauour of sweetenesse, right pleasant,
and delectable, when a soule, after the hea-
ring

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ring of thy worde, shall call thee. without feare, his father, his brother, childe, & spouse, such a soule doubtesse maye continuallye burne in loue.

Iohm. 14.

Is there any loue onlesse it be this maner of loue, but it hath some euill condition: Is there any pleasure, to be hereto compared: Is there any honoꝝ to this, but maye be accounted shame: Yea, is there anye profite equal to this: Moreover to conclude, is there any thing, that I could moze earnestly loue: Alas no. For he y vnfeynedly loueth God, reputeth all these things worldly of lesse value, than the dunghil. Pleasure, profite, and honour of this worlde, are all but vanitie, and trifles vnto him, which hath founde God. Such loue is so profitable, honorable, and abundant in grace, that I dare saye, she onely sufficeth the hart of a godly soule, and yeldeth hir so content, that she neuer desireth, oz woulde haue other. For who so euer hath God, as he ought to be had, accounteth all other thinges superfluous, oz vaine.

1. Cor. 3.

Now thanked be my lord, and my father, thorow sayth haue I gotten the same loue, wherefoze I ought to be satisfied, and content

A Godly Meditation.

sent. Nowe haue I thee my father, for be-
sence of my wanton foolishnesse, in my long
youth. Now haue I thee my brother, for to
succour my sorowes, wherein I finde no
ende. Now haue I thee my sonne, for my
feeble age, as an onely stay. Now haue I
thee, a true, and faithfull husband, for the
satisfying of my whole hart. And now sith
I haue thee, I will, and doe forsake al them,
that are in the world, holding thee fast, that
thou mayest no more escape me. Seeing now
that I haue possessed thee, I will looke vpon
none other thing, that might keepe me back,
from the beholding of thy diuinitie. Seeing
that I doe heare thee, I will heare nothing
that letteth me frō the fruition of thy voice.
Seeing that I may freely talke with thee, I
will commen with none other. Seeing it
pleaseth thee, to put me so heare thee, I will
rather die, than to touch any other, and seeing
I serue thee, I will serue none other. Seeing
that thou hast ioyned thy hart with mine, if
it depart from thee, let him be punished for e-
uer. For y departing from thy loue, is harder
than is any damnation. I doe not feare the
paine of ten thousand helles, as I doe feare
the once losing of thee.

Phil. 2.

Iohn. 10.

D. iij.

Alas,

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Alas, my God, my father, and creator, do not thou suffer y^e the enimie, inuenter of all sinne, haue any power, to make me to lose thy presence. For who so euer shall feele the losse of thy loue, shall saye, he would rather be bounde for euer in hell, than to feele the paine thereof one moment of time. O my sauiour, doe thou not permit that euer I depart from thee againe, but that it maye please thee, to put me in such a place, that my soule thorow wantonnesse of sinne, be neuer seperated from thy loue.

Roma. 7.

Hebr. 9.

In this worlde, I cannot persitely haue this my desire, which thing maketh me feruentlye to desire, the departing from this bodye of sinne, not fearing death, or any of his instrumentes. For what feare ought I to haue of my God, which thorow loue offered himselfe, and suffered death, not of det, or dueitie, but onely because he would for my sake vndoe the power of mortal death. Now is Iesus deade, in whome we are all deade, and thorowe his death we all shall liue. I meane those, which thorow faith are partakers of his passion. For euen as the death before the great myserie of the crosse was harde to euerie man, and there was no man but

A Godly Meditation.

but was feared therewith, considering the copulation of the body, and the soule, their order, loue, and agræment, so were their sorowes extrême in departing of the one from the other.

But since it hath pleased þe swæte Lambe to offer himselfe vpon the crosse, his great loue hath kindled a fire within the hart so vehement, that euery true beleuer esteemeth the passage of death but a play, or pastime, and so prouoketh other constauntly to dye. And euen as the feare of death doth retrograde vs, so ought loue to giue vs a desire to dye. For if true loue be vnfainedly within þe hart of man, he can feelee none other thing, bicause loue is so strong of it selfe, that thee keepeth all the roome, and putteth out all other desires, suffering nothing there but God onely. For where so euer true, & perfite loue is, there is remembred neyther feare, no; sorow. Yet our owne pride to attaine hono; causeth vs to seke death many straunge wayes, as if a man to haue his folish pleasure, putteth himselfe in iacobardie of lyfe. If a Marchant to obtaine riches, doth daunger himselfe sometime for a small balure, if the chiefe conceyuing of robb;e, or murder, cruel-

Sapi. 3.

1. Iohn. 4.

A Godly Meditation.

Deut. 16. He or disceit, doth so blind a man, y he doubteth nothing the daunger of death, neyther yet misfortune, when he seeketh to aduenge himselfe, or doth any other euill, if the furie of sicknesse, or the rancknesse of malancholy causeth a man fiercely to wishe for death, or oftentimes to drowne, hang, or kill themselves, such euills are sometime so great, that they cause their payned patience to chose death for libertie. If it so be then, that these paines full of euilles, and imperfections, causeth them not to feare the hazarde of death, but rather to thinke death farrieth to long, alas what ought true, and laudable loue to doe. What ought the loue of the eternall creature to wish? Should thee stirre a hart in such wise, that he being maistered with such affections, shoulde feele none other thing in him? Alas yea. For death is a pleasant thing to the soule, which is in loue with God, and esteemeth the passage easie, thorow the which she commeth out of prison. For the harde way where thorow she commeth, can be no let for hir to embrace hir husbände. O my sauiour, how good, and pleasaunt is the same death, thorow whom I shall haue the ende of all sorowes? And by

A Godly Meditation.

by whome I shall enioye thy sight without impediment, & be transformed into the likeness of thy maiestie :

O death thou shalt follow thy force, I trust to haue such honoꝛ, as vpon my knees with crying, and weeping, I daylie doe desire. Wherefoze come quickly, and make an ende of my sorowes. O happie daughters, right holye soules, loyned to the citie Ierusalem, open your eyes, and with pittie looke vpon my desolation: I beseech you, that for me, and in my name ye do shew vnto my deare, and best beloue, my God, my friend, and my king, how that euerie houre of the day, I doe languish for his presence. O swete death, come vnto me, and louingly bring mee vnto my lord my God. O death, where is now thy sting, and dart. Alas are they banished from mine eyes: Is not rigour chaunged into sweetnesse, seing that for my sake, my friend did suffer vpon y crossse, whose death doth so encourage me, y death I wish to follow him: Cant. 5.

Sith then, that death is so pleasant to me, that it pleaseth me moze than feareth me, then ought I to feare nothing, but only the right iudgement of God. My sinnes with his iust balance shall be wayed, and all that 1. Cor. 15.

I

A Godly Meditation.

I haue done, openlye shall be shewed, my thoughts & wordes shall better be knowne, then they were witten in a rowle. Wherefore I may not thinke, that charitie woulde offend iustice, and truth. For certaine it is, whosoever liueth vnfaithfully, shall be punished in euerlasting paine. For God is iust, and his iudgement righteous, and all, that he doth, is perfite in all things. What am I then, considering my owne righteousness? A wretch, and poore creature.

Isay. 64. I know that all the workes of iust men are so full of imperfection, that afoze God they are moze filthy thā mire, or other vile-nesse. What wyll it bee then concerning the sinnes, which I haue committed, whereof I feele the burden impoꝛtable: I can nothing else saye, but that I haue wonne by them damnation. Is this the ende: Shall dispaire than be the comfort of my great ignorance: Alas my God, no: For the inuisible sayth, causeth mæ to beleue, that all things, which are impossible to mā, are possible vnto thee, so y thou do conuert my work, which is nothing, into some good worke of thine in me, which is specially sayth. What my loꝛde who shall condemne me, or what Judge

Heb. 11.

Luke. 18

A Godly Meditation.

Judge will damne me, sith y thou which art my iudge, art also my father, my spouse, and my refuge. Alas what father? Such as doth neuer condemne his child, but alwayes doth excuse and defende him.

Then I perceyue to haue none other excuser, but Iesus Christ, which is my spouse, and my redeemer, whose death hath restored me my lost inheritance. For he made himself my man of lawe, shewing his so worthy merits afore his father, wherewith my great det is so abundantlye recompenced, that in iudgement it is nothing. O redeemer, here is a great loue. I finde but fewe such men of law. O swete Iesus, it is to thee that I am a dettor, yet doest thou both praye, and speake for me, and moreover, when thou doest see, that I am poore with the abundance of thy goods, thou doest paye my det. O incomprehensible sea of all goodnesse. O my deare father, doest thou vouchsafe to be my iudge, not willing the death of a sinner? O Iesus Christ, crucifier, & sauer of the soule, friende aboue all friendes, thou being my man of law, didst excuse, and speake for me, where thou couldst iustly haue accused me. I feare no more therefore the crueltye of mine

A Godly Meditation.

Esay. 53.

1. Petr. 2.

1. Iohn. 4.

mine enimie. For the law by thee is satisfied
for all. The paiment is so made by my sweet
spouse, that the lawe can aske nothing of
me, but it is payde by him. For as I beleue
that he hath taken all my sinnes vpon him,
and hath giuen me in place of them, his
owne goodes in abundance: so O my saul-
our, thou presenting thy vertues, dost con-
tent the lawe. And when she will reproche
me of my sinnes, thou dost shew hir howe
willingly in thine owne flesh, thou hast ta-
ken the discharge of them thzough the con-
unction of our mariage. Also vpo the crosse
thozow thy passion, thou hast made satisfac-
tion for it. Moreover thy only charitie, hath
giuen me this, that thou hast for mee de-
serued. Therefore seeing thy merite to be
mine, the law can aske nothing of me. Now
than will I feare no more the iudgement,
but with desire more than with perforce, I
will tarie the time that I shall see my iudge,
and heare a iust iudgement of him.

I knowe that thy iudgement is iust, and
that there is no fault therein, although my
infidelitie is worthe to suffer the cruelnesse
of hell. For if I doe only consider my deser-
uing, yet I can see nothing in it, that can
keepe

A Godly Meditation.

keepe me from the fire of hell. For true it is, that the torment of hell was prepared for the deuill, and his children. So if any man haue set his minde to be like to the deuill by sensual appetite, then ought he, as the deuill, to be paid with a like reward. *Math. 25.* But if a man thorow contemplation of the soule, doe hold of thee his angell of counsell, vertue, & perfection, he is sure to obtaine heauen, which is a place of thy deseruing for him: *Luke. 13.* Then shall the wicked be punished with the same punishment, which they ought to haue, to whome they haue ioyned themselves. For sith they followed sathan, they must enioye such place, as is for him, and his angels prepared.

Now, I considering the diuersitie of both the sortes, am little comforted in spirite by this. For I cannot deny, but that I am more like the deuill, than y angell of light. Wherefore I feare, and tremble. For as the angell is pure and perfite, so am I vnpure and vnperfite, and am nothing like vnto him. *Hebr. 2.* But thus I confesse, that to y other, I am so like in my doings, and so accustomed in his wayes, that of his paine, and torment I ought to be partaker. For the cruell sinne, which

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Luke. 11.

Which hath bounde me in hell, is so great and his force so strong, that it letteth nothing to come from it, neyther feareth it the contrarie assault. But he, whose force lieth in this kinde of strength, knoweth not how his strength goeth away, when a stronger than he commeth in place.

Philip. 2.

I coulde neuer yet see, that any man by merite, or paine taking, could euer yet vanquish that hell, saue only he, which did the great assault thow his unspeakable charitie, when he humbled himselfe to the crosse, whereby he hath vanquished, and ouercome his enimie, robbed hell of his power, so that now it hath no more force and strength, to keepe that soule, which putteth his trust in God. Then beleuing in the great strength that my sauiour hath. I doe not set by hell, and sinne. For sinne can haue no holde of me, vnlesse it be to shewe howe my God is mercifull, strong, mightie, and a puissant vanquisher of all the euilles within my hart. If by sinnes forgiveness is the glory of my most louing sauiour, then ought I also to beleue, that my glory is encreased by his loue, and that I am planted, and grafted in him.

Roma. 5.

His

A Godly Meditation.

His hono^r onely doth hono^r all his , and
his riches doth replenishe euerie one of his
with his goods. Then death, hell, and sinne *Apo. 5.*
are ouercome by him . O gluttonous hell,
where is thy defence ? Thou cruell vil-
laine sinne, where is thy tyranous power ?
O death where is thy sting , and victorie, *1. Cor. 15.*
which are so much spoken off ? In stead of
death, thou death giuest me lyfe, and so doest
thou contrarie to thy will . Also thou sinne
couetest to drawe eche creature to damnati-
on, thou giuest me a ladder, to reach thereby
that godly citie Ierusalem, yet wouldst thou
of thy cursed nature , that my eternall ma- *Apo. 12.*
ker should lose his creature . But thow
his loue, and grace , the soyle remembrance
of thy vncomlynnesse doth cause hir by re-
pentaunce againe to come , and submit hir
selfe vnto God, whose inestimable goodnesse
causeth thee to lose thy whole labo^r , which
thou takest in hand . For the number that
thou pretendest to haue, thou shalt not haue,
bicause y^e the comfortabe shadow of Christ
his passion is such a mightie protection to
the soule, that she needeth neyther to doubt
death, sinne , no^r hell . Is there anye thing
than, that can pull me backe, if God be wil-
ling

A Godly Meditation.

King thow the gift of fayth to drawe me to him: I meane such a faith, as we must needs haue to obtaine y^e high graces from aboue, and also such a faith, as thow charitie doth ioyne y^e humble seruant to his maker. Now I being ioyned vnto him, ought to haue no feare of trauaile, paine, nor sorrowe. For who so euer doth wyllingly suffer any manner of death, paine, or sorrow, for the truth, as Christ did, he shall feele in such torment great comfort, and consolation for his soule, knowing all this, I my selfe am weake, yet with God I am right strong.

Math. 18.

Thow his comfort I may do all things, and his loue is so constant, and parmanent, y^e it varieth not for any worldly thing. Who can then withdrawe mee from his grace? Surely the great heighth of heauē, the deepe of hell, the breadth of the whole earth, neither death, nor sinne, which we daylie doth warre against mee, can seperate me one minute from the great loue, and charitie, that my heauenly father, thow Iesus Christ hath vnto mee. His goodnesse is such, that he loueth mee, which hath not at all times loued him. And if I nowe loue him, then shall I feele his loue to increase in me. But

Roma. 8.

Iohn. 4.

bicause

A Godly Meditation.

bicause that my loue is not a worthe loue to him, I desire his loue to be mine, which I feele such, as it were mine owne, his desire is to loue, and his loue inflameth my hart with a heauenly loue.

And thorow such loue he findeth himself, that his owne deede yeldeth him well content, and not my loue, or strength: This *Iohn.13.* contenting himselfe, his loue doth more increase in mee, than I can of him desire. O true louer, the fountaine or wellspring of all charitie, and onely purse of the heauenly treasure: ought I to thinke, or dare I saye what thou art: May I write, or can anye mortall man comprehend thy goodnesse, and loue: And if thou print in mans hart, can he expresse it: No surely. For the capacitie of man, can not comprehend the vnmeasurable goodnesse which are in thee: for natural reason doth shewe vs, howe there is no comparison betwene an eternal and a mortall thing. But when thorow loue the mortall is ioyned with the eternall, the mortall thing is so filled with the eternall, that it can not finde the ende thereof, for it hath more good thereby, than it can containe or holde. Therefore doth man thinke, which *Roma.12.*
E. J. hath

A Godly Meditation.

Eccle. 6.

hath one sparke of the loue of God, that he hath all the worlde therewith. Euen as we see the Sunne, with one onely sparkle of his light doth blinde the eie, and yet doth shee with holde from it hir great light: if then you should aske the eie what it hath seene, he would saye, that it hath beholden the whole brightnesse of the sunne, although he being dimmed with a little sparkle thereof, coulde not see the brightnesse of y^e same. Neuerthelesse, hee is so content that it seemeth vnto him as though he had so much light as the sunne contayneth, which if he had more than the saide sparke, he were not able to suffer it. Euen so the soule, which thow we sayth doth feele one sparke of the loue of God, doth finde therewith the heate so great, and marueylous, so swete, and delicious, that it is impossible to hir to declare what thing the same loue is. For the little thereof that shee hath felt, doth yelde hir mind satisfied, and yet desiring more, wherof shee hath ynough, thus doth shee liue languishing and sighing in hir selfe.

The hart that doth feele that he hath receyued so muche, hath conceyued such a desire in this to much, that he alwaies desireth to

A Godly Meditation.

to receyue the thing which he cannot haue,
neyther is he worthe to receiue it. *He kno. Phil. 1.*
weth not the good that he hath already, to
be vnspcakable, and yet would he haue more
of that, whereof he can not skill: truely he
cannot feele, or thinke, the good which is in
him. Then lyeth it not in my power, to tell
what thing the loue of God is, sith I haue
no knowledge of the feruentnesse thereof.
He that thinketh to haue all this loue with-
in his hart cannot truly declare what thing
it is: happie is he therefore which hath such
abundance of this loue, that he may say, my
God, I haue ynough of it.

He which hath this loue within him, dare *Iames. 3.*
not much boast therof, least in much speak-
ing he doe lose it, vnlesse he doe it, to edifie
his neighbor to saluation. The impossibili-
tie than of the declaration of this loue, shall
make me to holde my peace, for there is no
saint so perfecte, if he will speake of the loue
of the high God, of his goodnesse, sweetnesse,
graces, and of all things else, which pertaineth
to him, but looking a lowe, shall finde
himselfe vnworthy, and so stop his mouth.
I than a worthe of the earth, lesse than no-
thing, ought to cease and not to speake of the

E.g.

incom-

A Godly Meditation.

11

Math. 26. incomparable highnes of this loue: yet wer
it so much unkindnesse to be noted in mee,
if I had written nothing, hauing that done
vnto me which would satisfie a much better
wyt than mine is. For he that would hyde
y godnesse of God, so good a maister, should
commit a sinne worthy to be punished with
everlasting paine.

Rom. 11. Therefore, come O happie Paule, which
hath tasted so much of the same sweete hon-
nie, being blind for the space of thre dayes,
and waspte vp vnto the thirde heauen: and
satisfie I beseeche thee, my ignorance, and
tell me what in such vision thou hast scene.
Sapi. 17. Harken then what he sayeth. O the vn-
speakable highnesse of the abundant riches,
or treasure, both of the wisdom and know-
ledge of God: how incomprehensible are his
iudgements, and how vnsearchable are his
wayes, vnto our weake wittes: O holpe
Paule, thy words causeth me much to mar-
uell, that thou hauing knowledge of so hea-
uenly secretes, wouldest speake no further
in them: At the least yet tell thou mee, what
thing I may hope to haue, thorow such god-
ly loue, as grace hath wrought in me: and I
will giue eare vnto thy wordes. Neyther
hath

A Godly Meditation.

hath the eye seene, nor yet the eare heard, *1. Cho. 2.*
neither yet hath it ever entred into the hart
of man, what God hath prepared for them
that loue him. O blessed Paule, all this yet
that thou hast sayde, is, for none other pur-
pose, but to prouoke me earnestly to loue:
willing me by thy words, to think that thou
canst none other wise declare of it, and so to
giue my hart to patience, and hope of that
thing, which neuer man yet could see or yet
deserne, although many those we loue haue
died. *Rom. 8.*

O excellent gift of fayth, whereof so much
good cometh, that it causeth man to possesse
the things which he can not comprehend:
For fayth ioyned with truth, bringeth forth
hope, whereby perfite charitie is engendred.
And charitie is god, as witnesseth y apostle, *1. Iohn. 4.*
if we haue charitie, then haue we also God
therewith, and then is God in vs, and we
in him. And all this cometh of the bene-
fite of fayth: for he dwelleth in all men,
which haue true fayth. Thus haue we a *1. Iohn. 4.*
greater treasure than we can tell off, or yet
any man expresse vnto vs.

Now to conclude, sith that so great an A-
postle as is saint Paule, will speake no fur-

C.ij.

ther



A Godly Meditation.

ther of God, and his inestimable loue, I wil
according to his righteous example, and
doctrine, holde my peace, and be still, folow-
ing neuerthelesse his teachings. Not with-
standing though herein, I acknowledge my
selfe but earth, and dust, yet maye I not
faile to yelde thanks vnto my eternall, and
lyuing God, for such great graces, and be-
nefites, as it hath pleased him to giue mee
vnto that euerlasting king of heauen im-
mortall, inuisible, incomprehensible,
mightie, and wise, onely to him
be all honour, prayse, gla-
rie, magnificence, and
loue for euer, and
euer. Amen.

Finis.

This work was compiled in French by the ver-
tuous Ladie Margaret Queene of Navarre,
& was translated into Englishe by the most
vertuous Princesse Elizabeth, Queene
of Englande, in hir tender
age of .xij. yeares.



*These foure clawfes or texts of
the Scriptures are added to this
Worke, by the Queenes Maiestie.*

Ecclesiasticus. 25.

There is not a more wicked head, than
the heade of a Serpent, and there is no
wrath aboue the wrath of a Woman.

Ecclesiasticus. 25.

But he that hath gotten a vertuous wo-
man, hath gotten a goodly possession: she
is vnto him an helpe and piller, whervp-
on he resteth.

Ecclesiasticus. 25.

It were better to dwell with a Lion and
Dragon, than to kepe howse with a wic-
ked Woman.

Ecclesiasticus. 7.

Yet depart not from a discreete and
good Woman, that is fallen to thee for
thy portion in the feare of the Lord, for
the gift of hir honestie is aboue golde.



Nomen inclytæ Re-
ginæ Elizabethæ,

filiz serenissimi Re-
gis Henrici octavi.



Embrace Vertue

L	Love perfectlie.	B	Be mercifull.
I	Imitate Christ.	E	Expell vice.
Z	Zelouslie praye.	T	Trust not flatterie.
A	Aske heauenly gifts.	H	Hate worldly vanitie.
R	Rule prudentlie.	I	Incline to humilitie.
E	Execute iustlie.	N	Nourish friendly amitie.
G	Giue bountifullie.	A	Aduaunce ciuill policie.

11 FEB 1924
MUSEUM

E R

Godly Meditations, or Prayers, set forth after the order of the Alphabet, of the Queenes Maie- ties name.

ELIZABETH

Enter not into iudgement wych thy *Psal. 143.*
seruant, O Lord, for no flesh is right-
eous in thy sight.

¶ O God which dwellest in light, that
no man can attaine. O God which art hid,
and canst not be sene with bodylie eyes, nor
comprehended with anye vnderstanding,
neither exprested with the tongue of men or
angelles. O my God, what is it to be right-
eous in thy sight: it is, that we should bee
without sinne before thee, which no man
euer was since the fall of Adam. For which
cause the holye Prophet Dauid sayde in
this wise: Enter not into iudgement with
thy seruant, O Lorde, for no flesh is right-
eous in thy sight.

If then no flesh be righteous in thy sight:

¶

E. R.

I vnhappy that I am, laden, and burdened with sinne, who shall haue pitty or compassion on mee, or whether shall I go: My sinnes are euer before me, my vnrighteousnesse condemneth mee. What shall I doe: Shall I dispaire. God forbid: for mercifull make, and louing is my sauiour: My refuge therefore shall be in my God, for certaine I am, he will not forsake his owne promise, neyther will he forsake the worke of his owne hands.

Wherefore most make, louing, & mercifull father, to thee come I all sad and sorrowfull. But what shall I say vnto thee: I will say: Enter not into iudgement wyth thy seruant (O Lorde) for no fleshe is righteous in thy sight. And agayne, I will with the Prophet poure out before thee, the words of sorrow: I will heartily beseeche thee saying. Haue mercie on mee (O God:) haue mercie on mee, according to thy great mercie. Not after the mercie of men, but after thy great mercie, which is incomprehensible, which is vnmeasurable, and which passeth all sinnes without comparison.

According therefore vnto that thy great
mercie,



E. R.

mercie : by the which thou hast so loued the
worlde, that thou gauest thy sonne for it :
by the which thou hast taken away all our *John. 3.*
sinnes : by the which thou hast lightned all men : by the which also thou
hast restored all things in heauen, and in

earth : wash me I say O Lorde, wash
me in his blood, restore mee in his
resurrection, and iustify me by
thy grace & fauour, and the
redemption which is
in Christ. *Rom. 3.*

L

Lorde, looke thou no more on my *Psal. 51.*
sinnes : but according to the multi-
tude of thy compassions, wpe away all
mine iniquities.

¶ Thy mercie O Lorde, is the abundance
of pittie. Thy compassions, are the workes
and proesse of thy mercie. By the one thou
lokest gently on the poore, and wretched: by
the other thou forgivest the multitude of sinnes
O sweete, and mercifull Saviour Iesus
Christ, the sorrowfull and penitent sinner,
Marie

E. R.

Luc. 22.

Marie Magdalen, came prostrate before thy feet, she washed them wth hir bitter teares, she wiped them with y^e heares of hir head, & forgauett al hir sinnes, & sent hir away in peace this was, good Lord, one of thy compassions.

Matth. 25.

Peter thise denied thee, and forsooke thee wth an othe, thou mercifully lookedst on him, and he beholding thee, bitterly wept, & thou Lord forgauett him, which was another of thy compassions.

The theeſe on the Crosse was ſaued with one worde: Paule in the furious madneſſe of perſecution was called, and by and by, was filled with the holy ghoſt, theſe al Lord are thy pittifull compassions.

Sith therfoze, that thou art the ſame our God, with whome is no alteration, neither ſhadoſwe of chaunge, and ſith there is but one Mediator, & atonement betwene God, and man, that is Chriſt Jeſus, which endureth fozeuer. Why doeſt thou not poure out thy plenteous compassions vpon vs, as well as thou diideſt vpon our forefathers? Why ſtandeſt thou ſo farre, O Lord, and hiddeſt thy face in the needefull time of trouble? Haſt thou forſaken vs, or are all thy
mer.

E. R.

mercies spent, and none left.

¶ **O** Lorde my God, I hartily beseech thee and most humbly pray thee, that thou wilt, according to the multitude of thy compassions, wype awaye all my iniquities, that as thou hast drawne and receiued innumerable sinners to thee, and hast made them righteous in thy sight, even so thou wilt vouchsafe to draw and take me, and also to make mee righteous, thou shalt give thy grace, and so to cleanse and purifie my hart, that after all mine iniquities, and uncleannesse put out, it may be as a cleane table, in the which

thy finger, **O** God maye wyte
the lawe of thy loue and
charitie. Amen.

I

IN the day of trouble, I wil cal on thee *Psal. 50.*
(**O** Lorde) because thou hast saide. In
what howre soeuer a sinner doth repent
him of his sinnes, I will no more remem- *Eze. 18.*
ber his iniquitie.

¶ Beholde good Lorde now are the dayes
of sorowe, now are the dayes of calamitie,
and

E. R.

and nowe is the time wherein I must call
on thee: for now feele I mine olde canckred
and festred sores of sinne, readie to breake
foorth in me, to my vtter confusion.

Iob. 3.

Beholde good Lorde, all my desires, all
my lamentable and sorrowfull sighes, I
poure them all before thee: crying and say-
ing, O Lorde cleanse mee from my sinnes,
for I am vncleane and filthy before thee. In-
crease therfore thy light in me, that I maye
be a vessel of thy grace, kinde my hart with
1. Iohn. 4. thy loue, put out all feare, for perfite loue
expelleth feare.

Let the loue of the worlde, the loue of the
flesh, the loue of vaine glorie, and the loue of
my self, vtterly depart from me, that I may
(through thy mercie) be cleansed from myne
iniquitie, by the which I haue offended thee.

Clenze me therfore, O Lord, with the wa-
ter of thy gracious fauour, of which wa-
ter he that drinketh shall no more thirst,
but it shall be made in him, a fountaine of
liuing water, running and flowing into
eternall life.

Clenze me I say (O Lord) with the wa-
ter of my weeping teares. Clenze me wpyth
the

E. R.

the comfortable waters of the sacred Scriptures: that I may be numbred among them, *John. 19.*
 vnto whome thou saydest. Now are ye
 cleane thoroowe the wordes,
 which I haue spoken
 to you.

Z

ZAche was a perfit man, and thou Lord *Luke. 19.*
 saydest vnto him (when he was in the
 Figge tree) Zache come down, for to day
 I will come into thy house, and he came
 downe, and ioyfully receiued thee.

O Mercifull **GOD**, how many sinnes
 haue I done in thy sight, which I would in
 no wise haue done before mortall me: I fea-
 red men more thã thee, bicause I was blind,
 & loued blindnesse. I had only eyes of fleshe,
 therefore did I onely feare and looke on men
 which are fleshy.

O my GOD, beholde, I stande before thy
 face, that I might finde mercie, I stande be-
 fore thy goodnesse and benigntie, looking for
 thy fauourable answere; haue mercy there-
 fore on me.

Thou

Thou saydest to Zache, this day I will abide in thy house and be joyfully receyving thee, sayde. Lorde the halfe of my goodes I giue to the poore: and if I haue done anye man wrong, I will restore him foure folde.

But Lorde Iesu, I will not part halfe that I haue, but I bequeath my selfe wholly vnto thee, reseruing nothing from thee, promising to serue thee for ever, with a cleane and pure hart.

O sweete Lorde Iesus, what sawest thou in Zache: euen thine own image, for he had cast off the image of the deuill, which before was on him, & had put on him thy image.

If then thou didst see in Zache, by putting fro him the image of y^e deuill, that which did drawe thee to his house, take then from mee sweete Iesu all my sinnes, and wickednesse, all I praye thee that none remaine in mee, which may keepe thee from mee, that I may put off as Zache did that euill which is in mee, that thou mayst see in mee, which thou sawest in Zache, that when thou shalt call mee out of the figge tree of thys miserable worlde, y^e mayest say vnto me, come downe for this day I will abyde with thee.

A pure

A Pure hart create in me, O God, and
a right spirite renue within me.

Psal. 51.

¶ Alas my Lorde and Saviour, my hart
hath forsaken thee, it is turned from thee,
and is gone astraye. It is wandred into
straunge countries, and ensucth vanities.
His eyes are in y^e bittermost part of y^e world:
It is lost, gone, and solde vnder sinne. It is
stonie, ye harder than the Flint or Adamant
stone, which relented & yielded at thy sonnes
death.

What nowe Lorde, what shall I say? A
pure hart, create in mee: a fleshy hart, a mo-
lified hart, an humble hart, a penitent hart,
a mercifull hart, a deuout hart: yea, & suth
a hart, as will loue thee aboue all things.

Create therefore good Lord such a hart in
mee, that it may be of such efficacie, thoro-
gh thy grace, as nature is not able to make it.

Giue me also a right spirite, that I maye
loue, and worship thee, which art the chiefe
and principall spirite, for thou art a spirite: *1ohn. 4.*
and wilt be worshiped in spirit and verity.

My soule (good Lord) is also a spirite, and

F. J.

se

E. R.

Thou saydest to Zache, this day I will abide in thy house: and he ioyfully receyuing the, sayde. Lorde the halfe of my goodes I giue to the poore: and if I haue done anye man wrong, I will restore him foure folde.

But Lorde Jesu, I will not part halfe that I haue, but I bequeath my selfe who, lye vnto thee, reseruing nothing from thee, promising to serue thee for euer, with a clene and pure hart.

O swete Lorde Jesus, what sawest thou in Zache: euen thine own image, for he had cast off the image of the deuill, which before was on him, & had put on him thy image.

If then thou didst see in Zache, by putting fro him the image of y deuill, that which did drawe thee to his house, take then from mee swete Jesu all my sinnes, and wickednesse, all I praye thee that none remaine in mee, which may keepe thee from mee, that I may put off as Zache did that euill which is in mee, that thou mayst see in mee, which thou sawest in Zache, that when thou shalt call mee out of the Figge tree of thys miserable worlde, y mayest say vnto me, come downe for this day I will abyde with thee.

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pure hart, create in mee: a fleshy hart, a mo-
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Create therfore good Lord such a hart in
mee, that it may be of such efficacie, thoro-
thy grace, as nature is not able to make it.

Give me also a right spirite, that I maye
loue, and wo:ship thee, which art the chiefe
and principall spirite, for thou art a spirite: *1ohn. 4.*
and wilt be wo:shipped in spirit and verity.

My soule (good Lord) is also a spirite, and

F. 1.

se

E. R.

so made of thee, that of it selfe it is right, for
of hir owne nature shee loueth thee aboue
hir selfe, and desireth al things for thy gloze,
so that hir owne naturall loue is right, be-
cause it commeth of thee.

Make stedfast therefore in me (O Lorde)
thorowe thy gracious fauour, this spirite,
that it may (according to his owne nature)
leade and keepe mee in the waye of thy com-
maundements, and that by it, my hart may
be so enflamed with heauenly loue: that it
may cause me to sigh vnto thee, to embrace
thee continually, and neuer to forsake thee,
but alwayes to be firme, and constaunt in
thee. Giue me therefore, an vpight spirite,
not seeking hir owne gloze, but thy will
and glozie: renewe it in mee, I praye
thee good Lord: renew it I say, for
my sinnes haue quenched
the first that thou
gauest me.

B

Psal. 51.

BEholde Lorde, agaynst thee only haue
I sinned, and haue done euill in thy
sight:

E. R.

sight: that thou mayst be iustified in thy words, and mayest ouercome when thou art iudged.

To thee onely (O God) it is proper to forgive, and to be mercifull, for thou art mercie and forgiveness, thou dost declare thine almightinesse.

I graunt therefore Lord & confesse, that against thee only haue I offended: and haue done that, which is euill in thy sight.

Haue mercie therefore on me (O Lord) haue mercie: and expresse and shewe forth thy omnipotencie in mee, that thou mayest be iustified in thy wordes: For it is written, thou comest not to call the righteous, but sinners to repentance.

Math. 9.

Graft in mee therefore good Lord a true repentant hart, and iustifie mee according to thy wordes: call me, receiue me, and giue me thy grace, so that thereby I may doe the workes of repentance.

Thou saydest, when I am lifted vp from the earth, I will drawe all vnto my selfe. Mercie, Lord thy wordes on me, draw mee after thee, and let me runne with thee in the sweetenesse of thine ointments.

Iohn. 3.

Canti. 1.

F. y.

Againe.

E. R.

Againe, thou saidest: come vnto me all ye
 that laboꝝ, and are laden, and I will ease
 you. Behold my Loꝝd, and my God, I a sin-
 ner do come vnto thee, all laden with sinnes
 daye and night, labouring in the sorowe of
 my hart for thy grace and mercye: Refresh
 and ease me therefore good Loꝝd, that thou
 mayest be iustified and proued, when thou
 art iudged: for there are many which saye,
 there is no helpe for him in his God. O
 tierrorne Loꝝd these persons, when thou
 art thus iudged of them, and forsake not me
 at anye time, but giue to me thy creature,
 thy mercye and pardon: and then are
 they vanquished, which say,
 there is no helpe for him
 in his God.

Psal. 51. **E** Stablish me (O Lord) wyth a free and
 principall spirite, and restore vnto
 me the ioy of thy sauing helth.

¶ It is a great thing, O heauenly Fa-
 ther, that I desire of thee, seing thou art a
 Psal. 94. great Loꝝd and King aboue all Gods. Wee
 doth

E. R.

Both thee iniurie which asketh of thee small things, and he which asketh of thee bodily things, asketh but vaine tryles: he therefore that desireth spirituall thinges, desireth great thinges: but he that desireth thy love & sauing helth, desireth the greatest thing that thou hast to giue.

What is thy sauing health: but Jesus Christ thy onely sonne, which is very God, and euerlasting lyfe. And for so much as thou hast bene so louing and liberall a Father, as to giue him to y^e death of the Crosse, and there offered him for mee, why shoulde I be ashamed, to aske him of thee whome thou hast giuen for mee: giue mee therefore thy principall spirite, that I may reioyce in thy sauing helth.

And forsomuch as in thy holy worde thou biddest mee aske and knocke euen till I seme importunate: and what can I aske that shoulde be more holesome to mee, than that thou shouldest make mee reioyce in thy sonne our sauing helth: I will therefore continuallye crye to thee saying, make me againe to reioyce in thy sauing helth: and restore to me againe the thing, which my sinnes haue

J. iij.

lost:

Luke. 18

E. R.

lost: Restore to me that which thow to my
fault, is perished in mee. Restore mee, I be-
seech thee, for his merites sake, that ever sit-
teth on thy right hand, and maketh interces-
sion for me, that by thy gracious fauour, I
may at my last ende enioye the
fruitfull benefite, of thy
sauiing helth.

Psal. 51.

THou euer O Lorde, hast loued truth,
and the vnkowne things of thy wis-
dome hast thou reuealed vnto me.

What meaneth it to saye, thou louest
truth, but that of thy gracious mercie, thou
makest vs promises, and fulfillest them for
thy trutthes sake.

Gene. 15.

Thou didst promise vnto Abraham, a
sonne when he was aged: thou fulfilledst
thy promise in olde and barren Sara, bi-
cause thou louest truth.

Psal. 131.

Thou madest promise vnto Dauid thy
seruant, saying, of the fruite of thy body, will
I set vpon thy regall throne: and it came to
passe, bicause thou louest truth.

Thou

E. R.

Thou hast promised vnto sinners, which will come vnto thee, forgiveness and fauor, and thou hast neuer defrauded any man, for thou louest truth. Luke. 15.

There are other innumerable promises, in the which thou hast ever bene faithfull, because thou louest truth. Loue therfore (O Father of mercies) this truth in me, which with repentant hart turneth to thee: behold therfore thy creature, in whome thou mayst keepe it, and to whome thou mayst forgitte many sinnes,

Spare good Lord, spare thy seruant, and commaunde mee to be of the number of the Babes, that the vnkowne things of thy wisdom, which thou hast opened vnto me, may leade me vnto the fountaine of wisdom which is on hie, that thou mayest be prayesed in the workes of thy mercie, which thou doest exercise towarde thy seruant (O Lorde) which neuer forsakest them that trust in thee. A.
men.

F. iij.

Haddest

Psal. 51.

H Addest thou (O Lorde) desired sacrifice, I would haue giuen it thee; but thou delightest not in burnt offerings.

Psal. 48.

My mouth Lorde, shall shewe forth thy glorious fame, for I knowe it to be most acceptable before thee, seing thou hast declared it by the mouth of the Prophet, saying, The sacrifice of praise shall glorifie mee, by which meane, sayth the Lord, I shall be entised to shew him my sauing helth. Therefore will I offer praise vnto thee for my sinnes, euen the praise of Infants and Sucklings.

And why: shall I offer prayse for my sinnes, rather than sacrifice: bicause thou delightest not in burnt sacrifice, for if thou hadst desired sacrifice, I had surely offered them, but thou delightest not in them.

Ose. 6.

And againe, thou saidst, I require mercie, and not sacrifice. Therefore my mouth shall shew forth thy praise, bicause thereby I doe shewe forth thy honour, and it sheweth me through thy grace, the waye to my sauing health.

Math. 9.

(O Lord) thou madest the body for the spirit,

E. R.

rit, therefore seekest thou spirituall things,
and not bodilye things: so: thou sayest my
Sonne, giue thy hart vnto mee: Which is *Prover. 23.*
the sacrifice that pleaseth thee. Let me ther-
fore offer vnto thee (O Lorde) a hart repen-
ting & sorrowing so: my finnes, and inflame
it with a desired loue of heavenly thinges,
and then wilt thou desire no more of me:
so: with such sacrifice wilt thou
O Lorde be pleased.



REGINA.

Re buke mee not (O Lorde) in thine *Psal. 6.*
anger, neither chasten thou mee in
thy heauye displeasure: but haue thou
mercy on me, for I am weake and in mi-
ferye:

My finnes, O Lorde, are so manye, that
the burthen of them hath weakened mee.
My bones are so brused, my sinewes are so
shranked, my strength so fayleth me, the rod
of thy displeasure hath so chastened me, that

E. R.

I feele no helpe in my selfe.

Luke. 15.

I appeale therfore (O Lord) to thy mercie, crying out with the prodigall and vnthriftie sonne, saying, O father, I haue sinned against heauen and befoze thee: haue mercie (therefore) haue mercye on me, not bicause I haue deserued thy mercie, but bicause thou art mercifull.

Siith therfore thou art merciful, what art thou but euen the verie mercie it selfe: and what am I but verie miserie: beholde therfore O God, which art mercy, behold misery is befoze thee.

What shalt thou doe, O Mercie: trulye thy worke: canst thou goe backe from thy nature: and what is thy nature: verily to take away miserie. Haue mercie therfore on me (O God) God which art mercie, take away my misery: for the depth of miserie requireth the depth of mercie.

The depth of sinne requireth the depth of grace and fauour, Greater is the depth of mercie, than the depth of miserie: let therfore good Lord, the one depth swallow vp the other. Let the bottomlesse depth of mercy, swallow vp the depth of misery.

Except

EXcept Lorde, the prayer of thy ser-
uaunt, as thou diddest the prayer of
Cornelius: and cast me not cōfused from
thy presence.

¶ O swēte Iesus, who euer came to thee
with a pure and stedfast sayth, and went a-
waye confused: or who euer desired thy fa-
uour, and went without it: Surely thou
passest in thine aboundant pittie, both the
desernings, and also the desires of them, that
praye vnto thee: for thou giuest more than
man can desire.

The Woman of Cananea followed thee, *Math. 15.*
she cried and made a pitteous noyse, she mo-
ued thy disciples vnto compassiō, & worshippt
thee, and sayd: Lord helpe me, but yet woul-
dest thou not aunswere: yet she trusting in
thy mercie, prayed againe, saying: Lorde
helpe me. Vnto whose importunitie, thou
didst aunswere, saying, it is not good to take
the childezens bread and cast it vnto dogges.

Oh Lord, who would not haue bene con-
founded, and haue gotten him awaye, at
these thy wordes: and yet did this Woman
con-

E. R.

continue still in prayer, and sayd: it is truth
Lorde that thou sayest. It is not meete to cast
the childrens bzeade vnto dogges: but yet
Lorde the dogges doe eate of the crummes
which fall from the childrens table. And
thou Lorde reioysing in hir great constancie,
didst say: O woman great is thy faith, be it
vnto thee as thou desyrest.

Now therfore, swete and mercifull Lorde
Jesu, as thou diddest vouchsafe to accept
and heare the Prayers of Cornelius, and of
this woman of Canane, so I hartily beseech
thee to heare my humble prayers, which I
make day and night before thee, not onely
that thou shouldest deliuer me from bodily
oppressions, but also from the spirituall po-
wer of the deuil, that after this mortall lyfe

I may come to thy blessed presente
in the euerlasting kingdome,

where thou raignest God

with the Father,

and the holy

Ghost.

Giue

Give care (O Lorde) and let all my sorrowfull complayntes, which goeth forth of vnfeined lips, come before thee that my mouth maye shewe foorth the worthy prayse of thy name. *Psal. 17.*

Thy prayse is a great thing (O Lorde) for it proceedeth out of thy fountaine, wherof no sinners drinke: there is no glorious praise in the mouth of a sinner, deliuer me therefore O Lord, from the waye of sinners, and my tongue shall magnifie thy righteousness: and my lips and my mouth shall shewe forth thy praise. *Eccle. 15.*

Thou hast the key of Dauid, which shutteth and no man openeth, and openest and no man shutteth: Therefore open thou my lips, as thou hast opened the mouthes of infants, out of whose mouthes thou hast established thy praise. *Esay. 22.*

Truely the Prophets and Apostles, and all other thy Saintes, praised thee and despised themselues. The sucklings extoll thy fame and glory, which they knowe, through thy heauenly and celestially grace. *Psal. 8.*

Thy

Thy friendes which spreading thy glory,
haue conuerted innumerable soules from
sinne vnto vertue and true felicitie. Thy be-
loued haue openly preached thy bounteous
gentilnesse and mercifull sauoz, which thou
shewedst in thy deere sonne vnto al þ world.

Cant. i. Nowe therfore mercifull God, giue mee
true humilitie, that thou mayest stablish thy
praise by my mouth. Make mee as one of the
Infantes and Sucklings, that I maye euer
hang on the pappes of thy wisdomme, soz thy
pappes (O Lorde) are better than Wine,
and thy wisdomme better than riches. Make
me as one of thy friends, oz beloued, that I
may constantly abide in thee, that my mouth
and voice may among the sucklings ex-
toll and set forth thy prayse, say-
ing and singing. O zanna
in the highest.

I

Psal. 15.

I Am filthye and vncleane before thee
(O Lorde) if thou therefore sprinckle
me with Isope, I shall be cleane: if thou
wash me, I shall be whiter than Snowe.

O Isope,

I Hope, Lorde is a lowe herbe, it is hote
and of a good sauour, which signifieth no-
thing else, but thy only sonne, Iesus Christ,
which humbled himself vnto death, even vnto
the death of the crosse, which with the heat
of his seruent loue, loued vs, and washed
vs from our sinnes in his blood: which also
with the redolent and swete sauour of his
beneuolent and righteousnesse hath reple-
nished the worlde.

Phi. 2.

Therefore with this Hope shalt thou, O
holy Father, sprinkle me, when thou shalt
poure vpon me the vertue and bloude of thy
deare Sonne Christ, when he through faith
shall dwell in me. When thou shalt loue, I
am ioyned with him, when I shall imi-
tate and followe his humilitie and passion,
then shall I be clesed from all myne vn-
cleannesse.

Then shalt thou washe me wyth my
owne teares, which floweth out of the loue
of thy Sonne Christ. Then shall I sigh til
I be wery, then shall I water my bed every
night with my teares, so that it shall swim
in them: and then Lorde shalt thou washe
me, and I shall bee whiter than snow.

Not

Math. 7. **N** Ot euerye one, that sayeth to mee Lorde, Lorde, shall enter the kingdome of heauen, but he that doeth the will of my Father, which is in heauen.

Iohn. 11. Thy will is (O heauenly Father) that we doe beleue in thy beloued sonne, whom thou hast sent. Thy will is, that we beleue, that he whom thou hast sent, is come in the fleshe: and thy will is, that we imitate and keepe his saying.

Roma. 4. Thy will is (also) that we shoulde heare him: for thou spakest from heauen saying, this is my welbeloued Sonne, in whome I delight, heare him.

Give me therefore (O heauenly Father) a stedfast fayth, a strong fayth, yea, such a fayth, that no tribulation, that no veration, that no persecution maye cause me to denie thy Sonne, whome thou hast sent, but that I may with a pure and constant fayth, confesse him to be come in the fleshe, for the redemption of the worlde: and that I may so imitate & follow him, that I may keepe his saying, who was deliuered for my sinnes,
and

E. R.

and was rayſed againe for my iuſtification.

Giue me alſo (O holy Father) a perfect hearing, and not a corrupt hearing, but that I maye throughe the teaching of the holye ghoſt heare thee, out of the Prophets, out of *Ephe. 3.* the Apoſtles, out of the penne of the Euangelist, and out of the mouth of thy Spouſe the Catholike Church: to whom thou ſayeſt, I will ſend you a comforter, euen my *Iohn. 14.* ſpirite, which ſhall leade you into all truth.

Graunt me (O Lorde) this ſpirite, for there is none that can ſaye Jeſus is the Lorde, but by this thy holy ſpirite.

A

A Sacrifice to God, is a troubled ſpirite: a contrite and humble hart, O *Pſal. 51.* God, ſhalt thou not deſpiſe.

¶ A broken and troubled ſpirite, and not broken and troubled fleſhe pleaſeth thee, O Lorde: for the fleſhe is broken and pered be-
cauſe it hath not the carnall things that it deſireth, or elſe feeleth in it ſelfe thinges which it hateth.

G. J.

The

E. R.

The spirite is broken and vnquieted for his faulte, bicause it hath offended against God whome it loueth; he sorroweth that he hath sinned against his Maker and Redeemer, and that he hath not regarded such a good and louing Father.

This broken and sorrowing spirit, is brought to thee, O Lord, a sacrifice of most sweete sauour, which notwithstanding, hath bys confection of most bitter spices, euen of the remembrance of his sinnes; for when our sinnes are gathered together into the morter of the heart, and beaten with the Pestell of compunction, and made into powder, and moysted with the water of teares, thereof is made an Oyntment, and Sacrifice moste sweete, which being offred to thee, O Lord, thou wilt not despise.

Marye Magdalene, which was a great sinner, made suche an Oyntment, and put it into the Alabaster Bore of hir hart, shee feared not to enter into y Pharisees house, & there humbling hir selfe at thy seete sweet Lord, washed them with hir teares, wiped them with hir heare, and annointed them with most precious Oyntment, and ceased not

E. R.

not to kisse them, surely Lorde his sacrifice
was right, acceptable, and pleased thee, so
that thou preferredst it aboue the Pharisey,
which in his owne sight was righteous.

O Lorde, great is thy power, great is thy
might, which declareth it selfe most chiefly,
in sparing and hauing compassion on sin-
ners: shewing to vs, that a contrite and
humble hart thou wilt not despise.

Accept therefore, swete Lorde Iesu, this
my sacrifice of prayse, proceeding out of a
broken and sorrowfull heart, and if it be un-
perfit amend thou the fault mercifull Lorde,
which onely art of power to doe it, that it
may be an holy and acceptable sacrifice, in-
flamed with the feruent heate of thy boun-
teous charitie, that it may be acceptable un-
to thee, or at the least that thou despise it
not: for if thou despise it not, I know well
that I shall finde fauour in thy sight, and
that hereafter none of thy Saints either in
Heauen or in earth shall despise me.

Accomplish therefore in me euen now, O
Lorde, that which I so oft doe craue of thee,
which is, that thou wilt haue compassion on
me, according to thy great mercye, and that

G.ij.

also,

E. R.

also, thou wilt receiue me, for a sacrifice of
righteousnesse: for a holye oblation, for a
burnt sacrifice of good living, and for a calfe
to be offered vpon thine Altar or Crosse,
by the which I may passe this vale of
miserie, vnto that loye which thou
hast prepared for them that

loue thee. A

men,

FINIS.



E. R.

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men.

FINIS.



